

A
VINDICATION
OF THE
MEMORY
OF

Mr. C H U B B,

FROM THE

currilous and groundless Calumnies suggested
by a late infamous LIBEL.

two genuine LETTERS to the scandalous LI-
BELLER. The first from *J—n L—le*, one
of the People called *Quakers*, residing in *Sal-*
isbury; and the other from a *Moral Philosopher*.

*Who diggeth a Pit shall fall therein; and he that
breaketh a Hedge, a Serpent shall bite him.*

SOLOMON.

*Their Envy's like an Arrow shot upright,
That in the Fall endangers their own Heads.*

JOHNSON.

L O N D O N:

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LETTER I.

FROM

One of the People commonly called
QUAKERS.

FRIEND H——R,

HERE is lately come out a Pamphlet, called MEMOIRS OF THOMAS CHUBB, &c. which has been read by many, and, as far as I can learn, disliked by them all; the general Report is that thou art the Author thereof: If so, I would offer a few Things to thy Consideration, which, as they are designed for thy Good, I hope, may meet with thy kind Acceptance. And,

I would observe to thee, in the first Place, that, as thou art one of those who are called *Clergymen*, thy Performance should have comported with that Character, and thou shouldest

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have

have discovered in it a Regard to Truth and Decency ; but thou greatly disgustest thy Readers, by giving a licentious Indulgence to thy carnal Passions, which have hurried thee on to the foulest Excesses. Thy Language is not suited to thy Vocation, but rather bespeaks thee to be one of that idle Band of Men, now in this Place, who call themselves *Comedians*: And greatly am I mistaken, if they have not spoiled a *good Player* to make of thee a *naughty Preacher*.

SUFFER me to point out to thee thy Errors, with Respect to the Man whom thou hast so much abused in thy Writings. I tell thee, Friend, he was not such an one as thou representest him to have been. Even I, and many of our Friends, who did not approve of some of his Opinions, for that they swerved from the Truth, had a Value and Love for him (although he wrote against us) because, by his Behaviour, he had obtained a *good Report*, and we perceived that *he walked honestly ; not in RIOTING and DRUNKENNESS ; not in CHAMBERING and WANTONNESS ;* but according to the Light that was in him. As I hope the Candle of the Lord, or what thou mayest call thy Reason, is not yet quite extinguished within thee, bring THY Actions to that Light, and see if it will justify thee in attempting to fix the most odious Scandal on a Man whose Life was irreproachable and upright, and whose
Death,

Death, notwithstanding thy foolish Mockery, was Peace.

THOU, indeed, dost represent his Death as *shocking and full of Horror, most tragical and deeply affecting*. But tho' this is too gross for the most credulous Fools, except thyself, to believe; yet, if thou thoughtest it so tragical, why wast thou for improving upon it? For thou had'st in thine Eye some Circumstances, which, had they been added, would have made the Judgment much compleater, and the Tragedy more to thy liking; and thou seemest quite vexed with thy Maker because he omitted them: However, thou hast taken care that the World should not lose the fine Reflections thou wast capable of making in that Case. Thou sayest (Page 50) "He was but just returned from the Necessary-house, before his Death happened, where, had he staid but a few Minutes longer, he had breathed his last. And Pity indeed it is, as his Fate was so near at hand, that he had not staid where he was, a Minute or two longer, that his End might have been, of a piece with his Beginning, and that he might have died, as he had lived, in a Stink." I was willing to quote thine own Words on this Occasion, because they contain in them the very *Flower and Quintessence* of thy DUNGHILL WIT.

THOU pretendest that one of *Thomas Chubb's* Friends was guilty of an indecent and wicked Action, and from thence inferrest that himself

also must be guilty of the like Practice. Thou blind Guide! Wilt thou admit of *this* Conclusion from me, that, because thy Brother *William* (one likewise of thy own Coat) was convicted, at our Assizes, of committing a *Rape* on the Body of a Woman, therefore thyself also art accustomed to commit Rapes? Verily, Friend, thy School-learning hath made thee mad; and never did Picture better resemble the Original than *Solomon's Madman* doth thee, of whom he saith, *He casteth about Firebrands, Arrows and Death; and saith, am I not in Sport?*

I WILL now tell thee what some have said of thy Performance, who are not a Whit behind thee in their Zeal for *Orthodoxy*; though, I trust, they have a measure of that illuminating Spirit, which teacheth Meekness and Forbearance towards one another, to which thou seemest to be altogether a Stranger---One of these Persons said, that "thou oughtest to be thrashed, if thou couldest not make good thy Charge against the Man," which thou well knowest thou art not able to do: Now, as this Punishment requireth an *Arm of Flesh* to execute it, I cannot approve thereof, but shall content me with saying, *the Lord rebuke thee Satan!* Another said, "if thou couldest have proved what thou hast alledged against him, it was a base Thing of thee to fall so foul on the Ashes of the Dead." As I am informed these Sayings came from Men of thine own Order, I thought they might have some Weight

Weight with thee ; and, in Truth, I have not met with one, even among those who are accounted the most orthodox, who was not greatly scandalized at thy Performance.

IT is suggested, that thy Resentment was kindled against *Thomas Chubb*, for saying of thee, in one of his Books, *that thou wast fitter to sing a LOVE-SONG, or dance a HORN-PIPE, than to reason on Questions of a serious and important Nature*. I acknowledge, *Thomas* would have been blame-worthy for speaking thus of thee, if it was not literally true ; but, I assure thee, 'tis the Opinion of most People, in this Neighbourhood, that he has hit thy Character herein to a very Hair. For my own Part, *Joseph*, I verily believe, that, if thou wast to be tried in the same Manner with thy *Name-sake of old*, thou wouldest act a very different Part from him, and take more Care of thy *Garments**. If, in thus judging, I have wronged thee, I shall be sorry for the same, and will readily retract it, when convinced of the wrong ; for I always bear in Remembrance, what I now also recommend to thy Consideration, that *both he that justifieth the wicked, and he that condemneth the just, are an Abomination to the Lord*.

READ over, I pray thee, thy Pamphlet, in thy SOBER HOURS, and consider if thou hast not given just Occasion for whatever may seem harsh and displeasing to thee in *this Letter* : Especially read that part of it which relates to *Thomas Chubb's* Burial, and the treatment thou

* Gen. xxxix. 12.

wouldeste

wouldest have exercised on his dead Body, and on the Bodies of all those whom *thou deemest Hereticks*; and then tell me, if thou can'st find any Thing like it, either practised or recommended by *Jesus Christ* or his *Apostles* towards their most implacable Enemies? Nay, look into the Writings of the Heathens, which (notwithstanding thy affected Reverence to *Christ*) thou seemest to be much better acquainted with than his *Gospel*, and see if thou can'st find any single instance of Behaviour, in them, half so heathenish and barbarous as this? No, it could only proceed from a mind *black as thy Coat* and *spiteful as Hell*; and tho' thou mayest esteem it a Proof of thy superior Wisdom; yet, let me tell thee, 'tis Wisdom that *proceedeth not from above, but is earthly, sensual, Devilish*. And if thou wouldest thus wreak thy Malice on dead Bodies that can no longer oppose thee, what may not the Living, and especially we, whom thou callest Quakers, and who bid Defiance to thy antichristian Principles and practices; I say, what may not *we* expect at thy Hands, if thou had'st Power over us, but Tortures and Deaths as yet unexperienced by the Children of Men? O my Friends! let us pray, that God would bless and preserve GEORGE our King, and all other our Governors, by whose Clemency we are permitted to worship *God* according to the light of *our own Minds*, and by whose Power we are protected, in so doing, from the Fury of those *whose tender mercies are cruel*.

WHILST

SALIS
of 1
Sept

WHILST I was writing the above Lines, I was informed that an answer is preparing to be made to thy Pamphlet; but what will be said therein OF THEE, OR TO THEE, I know not. I own, if thou had'st Modesty enough left to render thee sensible of Shame and Remorse, I should be in some Pain for thee: But, as thou hast entrenched thyself in *Impudence* and made thee a covering of *Defiance*; and as thy *Reputation*, even amongst those of thy own Order, is almost at an End, thy Sufferings cannot be so great as to excite Pity on that Account, however thou mayest be exposed to the World.

I SHALL add no more, at this Time, but pray that thou will look *into thyself*, and see what Manner of Spirit thou art of; and may the Father of Light guide thee into the way of Truth and Righteousness! And mayest thou from henceforth learn, that *God is no respecter of Persons, but that, in every Nation, he that feareth God and worketh Righteousness will be accepted by him.* That *Thomas Chubb*, whom thou in thy Folly condemnest, both feared God and worked Righteousness, is well known to us; and, I trust, he hath his Reward, in that peaceful and blissful State above, to which thy future Conduct, I also pray, may make thee worthy of being admitted, with him and all good Men. So I bid thee farewell, and am

thy Friend,

J — — L — — LE.

SALISBURY the 23d day
of the 7th month, called
September.

POSTSCRIPT

[or]

POSTSCRIPT *to the* READER.

READER, I entreat of thee two Things, First, That thou read over the Libel or Pamphlet which occasioned the foregoing Letter, from which thou wilt be able to judge whether I have wronged the Libeller by any Thing I have therein said. And as thou wilt find that the Poison of Asps was in his Heart, and under his Lips, when he penned it ; so it may serve to keep thee on thy Guard against Serpents so venomous and deadly. Secondly, If thou art a Stranger to this Part of the Country ; and consequently, unacquainted with the moral Character of Thomas Chubb ; believe not the Report of his Enemy concerning it, till such Time as he hath proved his wicked Suggestion, or till thou hast made a due Enquiry ; and this last thou mayest easily do, if thou hast any Acquaintance in, or about Salisbury ; where there are many hundred Persons of the highest Reputation, who will readily testify, that his Manners were pure and incorrupt, and his whole Behaviour not unworthy of the best Christian ; and that the insinuations of his being addicted to an unnatural Vice, or of his maintaining an intimacy with those he knew to be so, is utterly false, scandalous and malicious.

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LETTER

LETTER II.

FROM A

MORAL PHILOSOPHER.

S I R,

I have read over your *virulent Libel* on the Memory of Mr. CHUBB. I think it has not its equal for *Detraction*; at least I never read the like; nor do I think more *Envy* ever lodg'd in any Breast, or *blacker Calumny* dropt from any Pen than your's. I am sure, it must be look'd upon with Scorn and Contempt, all over the Kingdom, except it chance to fall into the Hands of Creatures like *Thee*, if any can be found, so impious in Nature, stupid in Understanding, and debauch'd in Morals: A fit Person for such a Work! A proper Work for such a *Parson*, as I hear you are, to the Scandal of your Cloth and Christian Profession! I should not have taken Notice of your *invidious Piece*, but to do Justice to the *Innocent*, who being dead cannot defend himself; and to you, that you might not go off with Impunity.

No sooner was Mr. C. laid in his Grave, but your Malignity against him appeared. Your foul-mouth'd Malice says, (and what will not foul-mouth'd Malice say) concerning

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Mr.

Mr. Monday a School-Master, and Mr. Lawrence a Tallow-Chandler, (p. 9) These were the *earliest* and *most intimate* of his (T. C's) Acquaintance, and *dear-bought* Acquaintance they were, seeing that *they corrupted each other, and strenghtned their Hands in Wickedness, till their abominable Sin broke out.* But tell the World, base Insinuator! When, and how, did their abominable Sin break out? And what you mean by it? I should have thought this but a Reflection on their *Belief*, if more glaring Inuendo's did not appear, as follow.

(P. 43) *But how much soever they may cry up the Purity and unblemish'd Honesty of Mr. Chubb, his moral Character does not stand so very clear and unexceptionable as his Friends would have us believe it to be. If he had the seeming Sanctity of Socrates, he is foully belied if he had not his Vices too. Some malignant and contemptible Priest, like thee, might belie him too.*

IN running through all the Commandments, (p. 45) to load him with an Imputation of *some* Guilt, you clear him from the Charge of *any*; unless (as you would have it) he broke 'em all *spiritually*, except the Seventh; upon which, you say, *he did not commit Adultery; no, nor simple Fornication: But he herded with S—tes and was deemed one himself.*

THERE are other places, where you repeat Insinuations of the same Tendency, but *these* are

are enough to shew your *Spirit* and your *Meaning*. Now, what can be said or done to clear the Character of the Deceased from the Ignominy you have cast upon it, but to provoke you to produce your Vouchers? And unless you do so, you ought to be shunn'd by Mankind as a Pest to Society; none of your Neighbours knowing whose Turn it may be next to come under the Lash of your Slander. Let me tell you, Sir, if you cannot make your Allegation good, you ought to be stript of your canonical Robes, on a Scaffold erected for that purpose, before the House where the accused lived, that the Church be not scandalized by a *Son that causeth Shame*,

You must ever expect to be despised by all sober thinking Men, as the Author of the Reproach, unless you publickly declare who you had your pretended Information from; because the World will otherwise say, it is your own Invention, and discover the Truth without your telling it. Publish your Authors therefore, and clear yourself from being the only Author of this Tale, or you will be justly deemed to be as bad as you represent *Chubb* to have been; and all your *Friends* will share in the Disgrace: You had better clear and clean yourself than defile *them* with your Filth, and make *them* your Enemies; every one of them else will be suspected to be the Author, if you are not the only one.

AFTER you have charged him with the Vices as well as the *seeming Sanctity* of *Socrates*,

before-mention'd, you go on. *This indeed has been talk'd of more freely since his Death than before.* But by whom besides yourself? Are not you the principal and only original Author? You say, *You never heard an Instance charged upon him till about twelve Years since.* What was that Instance? Confess freely to the World before you leave it? Or expect to be damned by it while you are in it, whatever may become of you afterwards; for depend upon it, your Soul will not be worth saving, unless they receive spiritual Dung in the Regions above. You proceed insinuating that *you suspected it near these thirty Years, as did many others besides yourself.* What Reason had you to suspect it? You could have none, having a Skull empty of all Reason. Who were those *many others that suspected it besides yourself?* Disburden your Conscience, Man, and don't go to Hell for keeping the Devil's Secrets. *There were* (you continue) *SUPPOSED to be a Knot of them, all sworn Brethren and Disciples of his (i. e. Chubb's)* Is all this Evidence come to a malicious SUPPOSITION at last? No wonder, there was no more in it at first. *The C's, you say, were as much talk'd of then as now, viz. Chubb, C—s and C—y, all since dead, besides some yet living, who shall be nameless.* So all the C's in that Country must go under the Suspicion of Guilt, from your villanious Insinuation! Was there ever such a C.C. that is, *Calumniating Coxcomb?* Certainly all the living C's will

will curse thee. Undoubtedly, thou hast raised up a great C. against thee, that is, *Complaint*, which may end in thy own C. that is, *Confusion*; and if so, C. that is, *Christ*, have Mercy on thee; for verily thou hast blasphemed the first Letter of his holy Name. *It is hard*, you add, *to produce Proofs of this Kind where there is a Body of them confederated*. And who but a *Gallows Priest*, would dare to insinuate things of this Kind, that he could not prove? If any such Confederacy there was, you or your Informer must have been of the Number; for you say, that *Secrecy and Silence generally attend such Works of Darknes*; therefore you or he must have been a Child of Darknes to be acquainted with it, if true; and of the Devil, if false. For the *Actors*, you say, are *behind the Curtain*, and are too deeply interested themselves to talk aloud. Infamous Miscreant! Yet hard as it is, (say you) *I have three or four living Witnesses to produce against one of them, the most intimate, and if I may say, Bosom Friend of Neighbour Thomas's*. But Neighbour *Thomas* had no such Bosom Friend. I have *living and credible Witnesses* to prove, that Mr. *Chubb* shunn'd all manner of Correspondence with a Person so scandalized, as soon as he heard it, whether there was any just Foundation to credit the Scandal or not. But supposing it true, that one of *T. C's* Disciples was more unnaturally lewd than yourself, how is your Conclusion just? That *if this does not amount to*

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a real Proof, yet that it falls but little short of it; i. e. it must be allowed to be a strong presumptive Evidence, because Birds of a Feather will flock together. Shallow Reasoner! To apply the Argument, you accompany Jail-birds and Felons, therefore you are a Felon by the same Rule: You have attended several of them to the Gallows, I suppose, as 'tis your Business to do, therefore you deserve to be hanged. Supposing this to be true, the Reason is false. I am sorry you should understand Reasoning and Logic no better. Was not one of Christ's Disciples a *Thief* and a *Traitor*? Were therefore *Christ* himself and all his Apostles *Thieves* and *Traitors*? *Christ* kept Company with *Publicans* and *Sinners*; was he therefore a *Publican* and a *Sinner*? And because he was crucified between two *Thieves*; was he esteem'd a *Thief*? If any Part of the Gospel belongs to you, it is the excrementitious Part only, if such there be. For all that you touch are defiled. You own it is a *dirty Subject*; and *You* only have made it so. It had been clean enough if you had not handled it: your Fingers have made your *Memoirs* filthy by the Foulness of your Insinuation. But now 'tis out, impeach your Confederates in Iniquity, if you have any, and save your own Reputation from being hanged, to screen and favour them. This I hope you will do, as you fear *God* and the *King*. This you ought to do, as you are a *Priest*, though an *Ordinary Priest*; and you should do

do that good thing yourself, you perswade others to do. You have sinned before the World, and therefore you ought to confess before the World, that your Soul may be saved in the Day of the Lord Jesus; unless you are such an Infidel as to believe that Day will never come. You have, no doubt, in the Discharge of your Duty, told *other Criminals* of that Day, and shewn the Necessity of Confession and Repentance. If you believe what you teach, you know you must practise it, or be damned; and if you do not believe, you must be damned for being an Hypocrite and an Infidel. Therefore, you are now in a hopeful Condition, and reduced to the Necessity either to confess and be hanged, or confess not and be damned. What a pretty Pickle have you brought yourself into? When the Devil has drawn his Servants into a Scrape, they say, he always leaves them in the Lurch. And consider this in Time, that your black Robes won't prevent you from going among your black Friends. If you should plead, *Lord, Lord, have I not preached in thy Name, and in thy Name done many wonderful Works,* (such Works as the World wonder'd you was not ashamed to do) 'twill but aggravate your Misery. Your Master will repeat his careless Answer, *I know you not.* Now, Sir, I have given you the friendly Word of Exhortation, and advise you to receive it in a friendly manner; presuming myself for this Reason to be
highly

highly in your Reverence's Favour. I intend to stick as close to you, as your Memoirs did to your Fingers Ends in writing them, *spiritually* I mean. And laying a-side Seriousness, which never agreed with your Constitution, I intend to be on your Side, in the rest of your Work; and therefore, fear nothing, since you have such a Hero as I am to *back* you; if you should declare openly, by way of Gratitude, you are as willing to *back* me in what I write, the foul-mouth'd World will whisper, that we are greater than we should be, tho' we are more than seventy Miles a-funder.—Now that I may shew you how much I am your Friend, I intend, like you, to put on an impudent Front, and defend your Cause, which is bad enough, and therefore wants a good Defender, in hopes you'll be a Convert too, and hereafter be what you never yet was, that is a good Man.

WELL then I congratulate you upon the Death of Mr. *Chubb*, that *Arch-Heretic*, who is gone to his long home at last. Indeed, 'tis pity he ever lived to understand *writing*, or *reasoning*. However, to that grim Prince of Terrors, to whom all must bow, *T. Chubb* has bowed his Head and is gone. Gone, God knows where! As you observe, (p. 57) *When we die where we go we have no Sense to know*. But then, Sir, the next Words are not *apropos*, for a B—d (Bawd I suppose you mean) *always dies in her Drink*: For *T. Chubb*, you know, was a very
sober

sober Man. 'Tis a Misfortune, that many, when they have done or said well, never know when to stop, till they have over-turn'd all by over-acting their Part. Indeed, if you had said any Thing *well*, I should have thought this to have been your Case; but as that can't be said of any Part of your *Memoirs*, the Consequence is not applicable to you. 'Tis your great *Modesty* spoils all, you should not only have written *Bawd* at length, but have proved that *Tom Chubb* was an old Bawd; for as he was ignorant of Genders, you know, he might as well have been a Bawd, as what you accuse him of. Is it not strange, that a Man of your *natural Parts* and Acquirements in *natural Knowledge* and *Rules of Genders*, should be so excessive bashful, as by it to spoil a good Jest. Some think you are deficient in *Courage* too; because you did not attack him in his Life time, and prove to his Face, that he was a *Backslider and afraid of the Face of a Man*; and for that Reason all that knew him, know that you was afraid of *his* Face, and are a *rank Coward*, and that all you have said of him is *Backbiting*. But I in Charity am satisfied, you held your Pen till he could not write, purely to avoid Contention, you being a Dispenser of the Gospel of peace; and your *uncommon Modesty* induc'd you to be silent, 'till the Man was silent in his Grave. Besides, your great *Christian Meekness* avoided giving Offence even to your Enemy *T. Chubb*, tho' you know

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how contemptuously he used you by Name in his Works: And therefore 'tis certain the greatest Ignominy cannot be too vile to fix on him; but now *Chubb* is dead, there is nothing you say of him can give him Offence; you show how *religiously* you would practice the Rules you have laid down in your *Memoirs* of hanging, mutilating, mangling, and burning the Carcasses of Hereticks, after Death, if it was in your Power; but for want of that Power you *righteously* do the same by his Soul, or what was as dear as his Soul to him in life, that is, his *moral Character*. But why should a Heretic or an Infidel have any moral Character? If any one have, why ought it not to be damn'd as well as his Soul? The Church, you say, indulges *all that are so unhappy as to dissent from her, to go to Heaven their own way*, therefore what can be more damnable than *Tom. Chubb's* going to Church, eating her holy Bread and drinking her holy Wine as long as he had any Stomach for it; for this Cause, and for not leaving the Church, (p. 36) *he was certainly the most hardened, most abandoned, most incorrigible, inconsistent, self-contradictory Hypocrite, that ever set Foot in a Christian Church*. And therefore, I cannot but highly applaud your Resolution and Bravery, who would deliver over *such a Fellow to Satan, to be buffeted for a Season*; you being the most proper Parson to do it, having always that *Fellow, Satan*, at your Elbow; but yet your Modesty again spoils all, for by the

Words

Words for a Season, I know you mean, as long as any Life or Soul remain'd in him, you'd have him bastinadoed; which if you had but spoke out, you had shown your great Self to be the *Orthodox Hercules* of the Age. For

To prove one's Doctrine Orthodox

By apostolic Blows and Knocks,

has been ever approved of by the most rigid Defenders of the Faith in all Ages. But your *Meekness* damns your whole Performance. Let me tell you, Sir, I am glad you mention'd the *old Man*, SATAN, to terrify the *Hereticks* and *Infidels* of the Age, and make the latter especially stand in fear and tremble at that dreadful Name which keeps the believing World in awe; for Unbelievers would imagine there is no such Thing, but that they know what such conjuring Priests as you can do by the wonder working Power of ecclesiastic Authority, whenever you are indulg'd to exert it. Therefore 'twas said in a wise and godly Manner; and when you have to do with *Infidels*, say so again.

In several Places you give us T. Chubb's Character as a Writer; (in p. 26.) That he laid about him with his Pen so furiously, and indiscriminately, that like the great Leveller of Mankind, he spared neither Age, Sex, nor Condition. (p. 33) That he treacherously betrayed the Doctrines and Discipline of the Church into the Hands of its Enemies, made a Compliment of Episcopacy to the Presbyters, and of infant Baptism to the Baptists, gave up the Trinity to the

Arians and Mahometans, *the Pre-existence of the Son to the Socinians, and the Authority of the Scriptures to the Deists, was utterly averse to all the Church's Articles and Confessions, her Creeds, and her Homilies, her Liturgy and her Sacraments, and endeavoured by all Means possible to undermine and subvert them all Root and Branch; and therefore must be pronounced the falsest and most perfidious Traytor, the most dangerous and inveterate Serpent that ever Church took into her Bosom. That his Reputation for Piety and Devotion was founded on such a Behaviour, as made all thinking sober-minded Christians tremble; and since it was an easy Matter for him to keep on as he began, and preserve his Character by the same Means he acquired it, accordingly his Demeanour was of a Piece, artful, studied, reserved, disguised, and his Discourse soft, smooth and oily; so that none could suspect any Evil where there was so good an Outside. That (p. 39.) He was forward, pressing, intruding, and gained Access where otherwise he would have been debarred, and where admitted was indefatigable in making Profelytes, which he seldom failed of.—And therefore no sooner did any Stranger come to Town, but presently he was honoured with a Visit from Mr. Chubb, to welcome him, and by fair Speeches to get into his good Graces.—That (p. 40.) he was the greatest Monster that ever Salisbury, or Arabia itself, since Mahomet, has produced; which you, Sir, speak by Experience; there having been two Attempts made by him and his Followers to transform*

transform you into a reasonable Creature ; but your victorious Faith obliged them to retreat, and leave you the stupid Thing it found you, gaping and staring on reasonable Beings, as on Monsters foreign to your Constitution. And since Nature seemed to have done her perfect Work in him, by your Confession, (*p. 14.*) so that his Morals or Behaviour, *either in civil or social Life, was not any ways abhorrent from his other Character, which would have been incompatible with that of a Reformer, and subversive of his own Scheme, for him to have been notorious for any vicious Habit ;* and as he had from Dame Nature's Temperament, (*p. 42.*) *no Temptations to struggle with, no Difficulties to encounter, no Desires to be curbed, no Passions to be subdued, no Mortification or Self-denial, no Triumphs of Grace over Nature,* there being no need, as the Bias of his Inclinations was good, you having discharged him from the Breach of every Command in the Decalogue, except what you think will make him blacker than your black self, and except *spiritually*, in every one of which you cannot lay your Hand upon your Breast, and say, *Not guilty upon my Reverence ;* because you know Hereticks do say your Reverence has been stained by the Breach of most of them. You add, That (*p. 61.*) *if Christ was the Sent of God, Chubb must have his Commission from another Quarter ; and if the former was not, the latter must be a Deceiver of the People.* And if indeed thus far he made

a bold Step towards sharing our Saviour's Titles with him; that is, as Jesus was the Author, so Thomas would fain be the Finisher of our Faith. If (p. 46.) he robbed Christ of his Divinity, and the World of a Saviour; and (p. 76.) if possible, he damned more than Jesus saved; then, I say, if Chubb was all this that you have mentioned of him, and was (p. 51.) a Man of uncommon Genius and natural Capacities, he was undoubtedly the ANTICHRIST mentioned in the New Testament, who has been by some Protestants thought to be the Pope; but now we perceive it was unbelieving Thomas, even THOMAS CHUBB: It is HE, to be sure, that is spoken of figuratively in Job, by THE GREAT LEVIATHAN, and that is prophesied of in the Revelations, by the Name of THE BEAST, and THE FALSE PROPHET, and THE RED DRAGON that would have devoured the Woman and her Son, which signifies the Gospel and the Church of England: For Christianity, you say, Sir, (p. 31.) is the purest Religion in the World, and the Church of England is the purest Church professing that Religion. From this Church, you knew T. Chubb said, you had brought him to Arianism, from Arianism, to Deism, and from Deism had fixed his Head-Quarters at the infamous Town of Atheism, and that God knows whither you would next remove him. But this was the judicial Blindness of his own Eyes, in not seeing it was not in your Power to bring him there. No, you

you only in tracing him, some-how lost Sight of him in your Pursuit, and was mistaken as to the last Place; for you own by these *Memoirs*, that he had not gone so far, but wanted just *an Inch* of it, (*p. 50.*) And because you, Sir, walked so hard to that Town, those that have look'd narrowly after you say, that you are a *practical* Atheist. But what won't the *Anti-gospelites* say against such blessed Defenders of the Gospel as you are. Comfort yourself, dear Sir, with Christian Patience, in which your precious *Memoirs* shew you abound. Sure enough, though you took up Quarters for him in the Town of *Atheism*; to be revenged of him because he went not thither, you have removed him a great deal farther; for you have given him his Lot in the old burning Town that *Lot* fled from; and many an *Atheist* never Travels half so far. You know, Sir, that this *T. Chubb* was a proper Object of *Christian Hatred*, and therefore you do well to *bate* him, and say all Manner of Evil against him that you have but the least Hopes will stick, true or false; for what Vengeance is too great for one that was a *Hater of God and Christ*; and such he was, since there was a deadly hatred between that *Antichrist* and you, who are, or profess to be, one of *Christ's Ministers*; and you know, Sir, *Christ* himself said of them, *he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me*: And consequently, you being in that Character, this

this Matter is clearly made out, that *T. Chubb* was a Despiser of *God*, because he despised *you*, and was therefore a true Object of Christian Hatred. Methinks I hear some simple Christian objecting, that the Gospel teaches *all Love*, even to our *Enemies*, therefore Hatred to none: Indeed it teaches its Followers to love one another, and to love their *Enemies*, but not *God's* nor *Christ's Enemies*. For (*Luke xiv. 26.*) *Jesus said to the Multitude if any Man come unto me, and hate not his Father and Mother, and Wife, and Children, and Brethren, and Sisters, yea and his own Life also, he cannot be my Disciple*: which all Commentators understand to mean when they come in Competition with *Christ* or *his Doctrines*, but good simple Christians do not understand the Command in this Sense, because they don't love to put it in Practice, as you do; but then, they ought to have this Precept the more strongly inforc'd; not that I intend at this Time to be very serious in this Argument in your Defence, for that you never was in your Life, except in Malignity and Slander. It will be time enough to be more Serious, if any one, out of meer Malice to you, should deny the Orthodoxy of the Doctrine; as I mention it purely in your Defence; for you cannot be defended in a Christian Manner without some such Doctrine. Therefore I hope no Good Christian will take Umbrage at it; unless they are offended that any *Scripture* should be brought to defend you which

which I fear will be the Case. But if they please to allow, that *T. C.* was the GREAT ANTICHRIST foretold of, then sure all the *Hatred* or *Malice* you have shown, Sir, against *Him* and *Hereticks*, is *Christian Zeal for the Gospel*, and may be vindicated by this Law; and by the same Law, all the *Effects* of Hatred for *Christ's* sake are justifiable. You have, therefore, Reverend Sir, been guilty of no Unchristian breach of Charity in shewing your Hatred against *T. Chubb*, and insinuating that he was, what shocks me to Name; tho' no malicious Insinuation shocks you. I know many Protestant Christians, that are esteemed very good Men by *Hereticks* and *Infidels*, cannot go the Length that you have gone in the *Obedience* of this Law; nor in the *Defence* of it as I have done; therefore you and I are *thorough-paced* Christians, you in the *Practice* of this Precept, and I in its *Defence*; and having prov'd myself so much a *Christian*, I shall not be afraid to permit you to guess at the Author of this Letter; and hope that the fear of the *Moral Philosopher* will be more effectual to keep you from blaspheming God and your Neighbour, than your fear of God or the Devil has hitherto done: The *M. P.* having silenc'd all his Antagonists. I hope, Sir, you will look upon me with a Christian Eye, and consider the Ties of our spiritual Kindred, for I intend to bear you Company in your *Memoirs* thro' thick and thin. And having laid so good a

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Foundation,

Foundation, shall be able to justify every thing you have said or done for the Cause of the Gospel, I mean the Priesthood: So each of us, considering our Union and Interest, hardened as we are, and without Compunction, may set our Hearts to Rest: I in having revealed such a Revelation; and you, O glorious Saint! in practising it. Tho' there are some Heretics and Infidels say, (for what will not Heretics and Infidels say against such sound Christians as you and I are?) that you did not write this Book for the Gospel's sake, but for your own, in hopes of pleasing some or one of your Superiors: and that what you stupidly insinuate of the Deceased unqualified *T. Chubb*, (*P. 47*) is undoubted Truth respecting yourself, viz. *It is more than matter of Surmize, that you cast a longing Eye at the Thrones and garnish'd Stalls and Seats of Honour, which he (T. C.) spoke so disdainfully and enviously against. Nor is it to be doubted, but that your Arrogance prompts you to believe you can fill some of them more worthily than they are at present.* And what sufficiently confirms them in their Sentiments is, because you treat some of them with seeming Contempt, particularly a worthy *Bishop* now living, the late *Dr. John H—* Archbishop of *A—* and *Dr. Burnet* once Bishop of *Sarum*; Names, they say, too pure for your filthy Mouth to pollute, tho' you endeavour at it; and these evil Insinuations of yours against these great and good Men are, because the

the former promoted *Stephen Duck* to holy Orders, the next was a Friend to *T. C.* [at his setting out, and the latter because *Chubb* dedicated his first Book to him. But I am more inclined to think, it was because they did not knock him on the Head. And I am of Opinion you had better speak out, as I do, and not sham the Matter. Sir *Joseph Jekyll* and his *Lady* too are wisely stigmatiz'd by you, for being his Friends; for why should any *Christian* be a Friend to him to whom you are so justly an Enemy on the score of his being *Antichrist*, and that he was, to be sure, and an *Atheist*. I fancy some old *Heretic* or *arch Infidel*, is whispering in my Ear, that there are no *Atheists* in the World, nor ever were; but whoever you are whispering that, I tell you, there are many *Atheists* every where, for every one that does not worship and own the Gods of the Country, is an *Atheist* to them that do in that Country. So now your *Tom Chubb* is proved to have been an *Atheist*, and, brother Blunt, you and I are in the right of it then, to call him so.

Mr. CHUBB chose a sudden Death, and had it, at which you make a most woful Outcry, as if it was the effect of *divine Vengeance*; tho' one would think it a *divine Mercy* rather to die as one desires. However since this shocks you so terribly, my Friend, perhaps you may have the Time to prepare your guilty-self as others have had whom you have help'd to prepare,

that you may die *uprightly*. You know they have a precious Opportunity, for preparing themselves whose present State is not disturbed with Sickness or any other Pain, but that of a *certain and approaching Death*. His Death cannot be sudden that has Time to prepare for it, tho' he be *hang'd*.

As I profess myself your Friend no less sincerely than you profess the Gospel, I shall point out some *Errors* in your *Memoirs*, which no doubt are the dismal Demonstrations of your Ignorance. You tell us that Mr. Chubb and his little religious Society (p. 14) fell from their first Purity, thro' a false Persuasion that they could not err whilst their Intention was pure. How could they? You, I presume, Sir, think Ignorance and Purity are the same Thing; and if so, you being very ignorant, think yourself pure. You wisely observe that our first Parents were expell'd Paradise thro' too prying a Curiosity; this will do to keep all the Souls under your Cure as ignorant as the Curate; and then (p. 63) they will be modestly content to receive Instruction from the Mouth of the Priest, such an humble and understanding Priest as you are.

BY-AND-BY (p. 13.) You say, Sir, they began to entertain an Opinion of their own Sufficiency, and shake off their Guides, and to learn to their own Understanding. Dear Brother, we well know there is nothing more destructive of, Priestcraft, than this of Mens making use of, and conducting themselves by their own Understanding,

standings ; by this Means they *see*, and as soon as they begin to see really, they see their Guides are generally ignorant of the Knowledge of Truth, and that *their Seers are Blind*. There is not a more terrible *Monster* to a *Priest* than *mental Light*. It is *ecclesiastical Rebellion*, and sufficient of itself to overturn any Church in Christendom. 'Tis the sure Road to *Heresy* and *Infidelity*, insomuch that I never knew a Person but, as soon as he begun to apply his Mind to diligent Enquiry, and to be regardful to improve his own Understanding, always bid an eternal farewell to what is called *Orthodoxy* : And generally unlearn'd what he had been learning from his *spiritual Pastors and Masters* all his Life long before. There are but two Ways ; we must either lay down our Understanding at the Footstool of Faith, and *not presume to be wise above that which is written, be modestly content to receive Instruction from the Mouth of the Priest*, and be *Fools for Christ's* or rather for the *Priest's* sake ; or we must be *wise for our own* sakes, be unconfin'd in our enquiries, then we shall soon be unbound by *Articles of Faith* ; and they must be made to submit to our Understandings ; then alas ! it generally happens that our *old Faith* and our *new understanding* differ entirely, and never agree more. This is the miserable Consequence of the Man that maketh not *the Priest his Strength*, and his *divine Oracle* ; and that putteth not his absolute Confidence in his *spiritual Dictator*. Then,

as you well exprefs it, they do, like T. C. and his Followers, *grow squeamish in their Faith, and will not swallow what they cannot digest.* Tho' certainly they that do, are made sick by it, if they have any Sense of Feeling; not having a Stomach like *thee*, strong enough to digest Poison; and therefore they are not able to swallow *mysterious Nonsense, holy Lies, and hard-mouth'd Slander*, as you can. These things are indigestible stuff to all sensible Men. However, the irreconcilable Contradictions, unsumountable to human Understandings, that Custom makes current, they put the best Sense they can upon, and so patch up and wear the tatter'd Garment of a traditional Faith as long as it will hold together.

You discharge him of the Guilt of *carnal Vices*, which destroys your whole Infinnuation. And, as for the spiritual Vices that you accuse T. Chubb of (*p. 43.*) all Men can see them reigning in you, my dear Brother, but yourself. You say, *if therefore VICES MERELY SENSUAL AND CARNAL AS SUCH ESCAPED HIM, they were abundantly made up by those of a blacker Dye, such as Pride, Arrogance, Self-conceit, a contempt of others, Malice, Revenge, &c. Vices altogether Spiritual and Diabolical.* And besides these, Sir, I wish that Vices merely *Sensual and Carnal* had escaped you. But why is your Reverence asham'd to own your *Function*? You say, concerning reading Grace over the Grave, (*p. 65*) *Nor would I, if I was a Clergyman,*
prostitute

prostitute my sacred Function to the favour of the greatest Patron in Christendom. And again (p. 64) Sure I am, had I been Minister of any Parish, I would as soon have read the Service over Tray, as over him; and I think I could have justified it to my Conscience full as well. Why Friend, are you afraid it did him any good? Or would it do you any hurt to get the Pence? You say the Service is not applicable to the Person. You mean, I suppose, you tell a Lie in applying it. But when Money for so doing is applyed to your Hand, don't you feel the Truth of it in your Fingers? Do you know any other Truth? Or did you ever seek to know any rational and divine Truth? Can you not as well lie in the Church-Yard as elsewhere; and justify it to your Conscience full as well? Does your Conscience spoil your swallow? It cannot spoil your Digestion. Is not this Service in particular, a meer Form and Ceremony? Bawds talk of their Modesty, just as you do of Conscience, merely to save an Appearance, for

*Bawds, they say, can pray upon Occasion,
Turn up their goggling Eye-balls, rail at Vice,
Dissemble, lie, and preach like any Priest.*

What you call Conscience, Friend, in this Point, is nothing but *rank Pride* and *obstinate Malice*. Do you ever make use of it in other Affairs? Does your Conscience ever boggle at your Lusts? Is it not a Slave to your Passions?

Conscience

Conscience, rightly understood, is a Knowledge equal to Demonstration, or what is self-evident. But your Conscience is fit to make you a Priest of the Inquisition; it can swallow all the Impositions of *Rome* to advance your Pride and Covetousness; and can it not digest the most scandalous Persecutions of Conscience, and what not Enormities which stand in the Way of your Lusts and Passions? Has it not digested the ten Commandments? Examine yourself,

1. Do you not worship more Gods than one?

2. Have you not made to yourself a God in the Image of Man; or do you not worship a Man for God?

3. Do you not profanely use the sacred Name of God in common Conversation and to sanctify Falshoods?

4. Have you kept holy the Sabbath, or any other Day.

5. Are you not guilty of Undutifulness and base Ingratitude to your widowed Mother?

6. Have you not Malice in your Heart against *Chubb* and his Friends, which is Murder in Nature tho' not in Power?

7. Have you not Reason to say *Lord have Mercy upon me* a miserable Sinner! *And incline my Heart to keep this Law?*

8. If you never stole, have you not done worse?

*Who steals my Purse, steals Trash; 'tis something, nothing;
 'Twas mine, 'tis his, and has been Slave to Thousands:
 But he that filches from me my good Name,
 Robs me of that which not enriches him,
 And makes me poor indeed! —*

9. Do you not bear false witness against Chubb and your Neighbours?

10. AND have you not coveted your Neighbour's House, or his *Wife*, nor his Man Servant, or his *Maid* Servant, nor his Ox or his A—?

If you are guilty, then by these Breaches of the Decalogue, you have defecrated your holy Office more truly than the Corpse of T. C. has unhallowed the burying Ground, as you insinuate: For *what comes from the Heart pollutes the Man*, viz. *Evil Thoughts, Adulteries, Fornications, Covetuousness, Wickedness, Deceit, Lasciviousness, an evil Eye, Blasphemy, Pride, Foolishness*, and those *Thefts and Murders* that are *spiritual and diabolical*.

You would have T. C's *Body to be taken up, and the Church Yard to be new consecrated*. What a Confession is this of the *Power* of a Heretic, that his meer dead Body is able to baffle the Power of the living Orthodox! agreeable to that Victory those Gentlemen ascribe to the Devil, more than they do to Christ; as the Women in their Songs did to *David* more than to *Saul*, a ten-fold *Conquest!*

Consecrating Earth, and whatever is dug out of it, is as ridiculous as *Romish Holy Water*. 'Tis at most but an *imaginary Holiness*, invented by

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Knives,

Knaves, and believed by Fools ; which (by what you say) you judge to be *real* Holiness ; else why would you take such pains to reconsecrate the Place you imagine to be unhallowed by the dead Body of an Infidel ? Hence it is evident, you have no judgment what holiness or unholiness is, for you conceive what is fantastical only, to be real ; and the real and personal Virtues of men to be only imaginary ; so you cannot distinguish Falsity from Verity, nor even black from white, in spiritual Affairs. Men will therefore think, in spite of all I can say in your Favour, that you are a *blind Guide*, who *strain at a Gnat and swallow a Camel* ; and that one so ignorant and arrogant is very unfit to preach and write upon religious Subjects ; that your Knowledge of Good and Evil is basely corrupted by your bad Judgment and Practice, and the wrong Education and Learning you ignorantly value yourself upon. Thus indeed Religion is most basely perverted by such ignorant Pretenders, empty of all Godliness and all Knowledge of it. You insisting on a Holiness the *Gospel* knows nothing of, cannot possibly be a *Gospel Minister*, and therefore may well be asham'd to make a Profession of it ; for the least glimmering of Reason does not appear in any part of your Performance, but instead thereof a dark and burning Zeal. (p. 64) *Truth, as you say, will out, and I cannot help it ; if any one is agrieved, let him complain ; I am ready to defend it :* Therefore, as you promise (p. 62) that *as soon as Mr. Chubb's Posthumous Works appear, you will give the earliest and best Account of them ;* I also promise you as suitable Return as lies in my Power : For as your Slander is the most envious, so your Reason, *dear Brother*, is unhappily the weakest of any Author's that ever I read ; for though you labour hard at the one, you don't at all attempt the other. The Reflections you make on the Death of

Mr.

Mr. *Chubb*, shew in a strong Light your great Weakness. It seems to me (though I am sorry to say it) *holy Priest*, that your Writings resemble Hell the most of any Thing I ever read, having the two peculiar Qualities of it, *burning Heat* and *Egyptian Darkness*; an evident earnest of something else; they smell very strong also of *Smoke* and *Sulphur*. *God avert the Omen!* (p. 50.)

You have indeed, *dear Brother*, shewn a blessed Orthodox Zeal against Heretics, such as deserves Praise from them, and from all Unbelievers; because you have not Power, (thank the Majesties of Heaven and Earth) to put it into Execution. I would have you read again your own Words, tho' chewing the Cud may not be very grateful to you, not being a clean Beast but an unclean. The Zeal you shew against prostituting the Service for the Dead is eminent: And to be sure, judging by your *Memoirs*, it is much better to say the greatest Evil of a good Heretic, than the least good Thing over his Grave; the holy Words in the Church Service, more especially. Rather than repeat them over such an Infidel as *Chubb*, say you, (p. 67.) *sooner let me be driven a Vagabond and an Exile begging my Bread over the Face of the whole Earth; let my Children be fatherless, and my Wife a Widow; let me be cut to pieces, and my House made a Dunghill and a pissing Place for Jews and Stock-jobbers, than I should offer such Violence to my Conscience; or so profanely join together what God has so widely put asunder.* Ha! ha! ha! Why Jews and Stock-jobbers will piss upon you living if you come in their Way, well knowing you have less Conscience than they have, or, if you have any, 'tis an enormous one; 'tis a Conscience that knows no mean. A Man whose Conscience permits him to break all the Commandments in the Decalogue that stand in the Way of his Lusts, should never talk of Conscience

in reading the Lesson over the dead. I never expected more Honesty than appears, but more Sense; where Reason is indeed wanting, every Grace is absent. And all Jews and Stock-jobbers the Heterodox, and Infidels, laugh at your Zeal, and deride your Understanding or Ignorance, for 'tis all one. Every one will see your rage, who reads (p. 28, 29.) these Words of yours, viz. *We have seen a little Infidel courted, and made much of, by Men, otherwise of Penetration and Discernment, that in any other Age, or Country but ours, would at least have had his Tongue bored thro' with a hot Iron, for the Twentieth Part of the Blasphemies that he has vended in this.* The same Spirit appears in your last Words, or the last dying Speech of your *Memoirs*, (p. 67) viz.

“ *As it is now too late to prevent the Ceremonies from being paid to one so great an Enemy to Ceremonies, and the Ground is already unhallowed by the Admittance of such a professed Anti-Christian amongst us; the only Remedy that can be proposed at present is, that the Corpse be taken up, and burnt, as David George's was by the Senate of Basil, 1556, and the Church-yard consecrated a-new by the Bishop, as it certainly should be, was it mine, before any Person should be interred there who had departed this Life in the Faith and Fear of Christ. For why should not their Bodies in Death be divided, whose Minds were as averse as Jocasta's Sons during Life? Or why should he be acknowledged as our dear Brother when departed, who hated us, when present, with the hatred of a deadly Enemy. Let who will claim Kin with him for me, I renounce it for my own Part, with both my Hands; and I would sooner boast my Pedigree from Barabbas, than acknowledge the least Affinity between us. ———*”

“ *Neither would it be unworthy the Majesty of Great Britain to guard the Majesty of Heaven from*
Insult

Insult as his own ; to esteem the Friends of our most Holy Religion as his best Friends, her Enemies as his Enemies, and accordingly to encourage, promote, discountenance, suppress, that the men of the Earth be no longer exalted against her. This would add the brightest Jewel to his Imperial Crown, would truly constitute him, in Fact, as in Title, the Defender of the Faith, i. e. the Faith of a Christian ; a Title the most glorious that any Monarch can wear on Earth, to which those of Kings and Emperors, of Sultans and Cæsars, if compared, shine but with faint and diminished Lustre. ————

“ As the Infidel hath the same Part with him that believeth, the same Privileges and Immunities, the same Advantages of Commerce and Protection from the Government during Life ; it is absolutely requisite there should be made, in imitation of divine Justice, a manifest Discrimination between them after Death, i. e. Infliction of that Punishment which Christian Lenity with-held till then.”

“ In order to this, I humbly propose to the Public, for the future, that whenever any enormous overgrown Heretic, such as Chubb, for Example, should make his Exit, instead of paying Funeral Obsequies, Notice should immediately be given to the High-Sheriff, who should be obliged to attend, with his Posse-Comitatus, on so extraordinary an Occasion, and authorized to demand the Body of the Criminal, and conduct it to a sham Execution, with all the Marks of Infamy and Detestation ; viz. he should be drawn on a Sledge, like a TRAITOR, with an Halter about his Neck, by which he should be hanged the usual Time. From thence, when cut down, he should be carried to the Market-place, where a Scaffold should be erected for that Purpose, on which the Executioner, having made the necessary Apparatus, should, in the Sight of all the People, first cut out his Heart, that had contrived such horrid Blasphemies,

mies, next pluck out the Tongue by the Roots that had uttered them, and then cut off the Right Hand that had published them. The Body, thus mutilated, should be taken down from thence, and fastened to a Stake hard by, with all his heretical Writings called in, and gathered round him into one Pile, which, together with some Combustibles, should be kindled into a Blaze, into which the Heart and Tongue should be cast; there to continue till the whole was consumed and reduced to Ashes, which should be thrown into the Air with all Contumely and Contempt, as unworthy of any Rest or Repository. Such an harmless Execution as this, would take away all Clamour and Outcry against Persecution, and would be attended farther with these salutary Effects: It would make all those who bow the Knee at the Name of Jesus, to lift up their long dejected Heads with Joy and great Gladness, to see that the Time is at length come, in which their Enemies were no longer suffered to triumph over them, UNGODLY; and the Enemies of the Cross, who make such proud Boastings, and speak good of the Infidel, whom God abhorreth, were made to know themselves to be but Men."

"THE Princes of the Isles, and the Multitudes of them, even those that are afar off, shall hear and fear, and be astonished, when they awake, as it were, from the Sleep of Death; and behold and see, that there is a Ruler in Israel who careth for these things, and that his Zeal for the Lord of Hosts hath done this."

"So let all thine Enemies perish, O Lord: But let them that love him be as the Sun, when he goeth forth in his Strength; and let all the People say, Amen, with you and me."

Sign'd,

PHILALETHES ANTICHUEBIUS.
Mr.

Mr. *Antichubbius*, you forget to order one Ceremony concerning this *harmless Execution*, viz. that *the Ordinary of the County-Jail* should be the *Priest*, attending the *Sacrifice*. But though you are *Antichubbius*, you are no *Philaethes*, no *Lover of Truth*. You have taken upon you a false Christian Name, and so denied your Baptism, and consequently are not a *Member of Christ*, nor a *Child of God*, nor likely to be an *Inheritor of the Kingdom of Heaven*, whereinto, (Rev. xxi. 27.) *shall in nowise enter any thing that defileth, neither whatsoever worketh Abomination, or maketh a Lie*. Your harmless Executions would tend to destroy Christianity, not establish it: For the Living would deride your Spleen, and laugh at your Power. The only Way is, to extirpate all living *Schismatics*, and *Hereticks*, and every one that has the least Grain of *Unbelief* about him, so as not to leave the Seed of Infidelity upon Earth; for if the Seed be left in any Part of the World, the Revolution of things, in Time, will spread it all the World over. To mangle *dead Bodies*, when it is only the *living Souls* offend, is ridiculous. Besides, the very Ashes tossed up in the Air will have the Air of Infection, and propagate Heresy.

YOUR Ideas of *the Majesty of Heaven*, may seem like your Reverence to him, contemptible, and pitiful; that he should be in so indigent a Condition, as to need the Aid of *earthly Majesty to guard him from Insult*! But I know, *Holy Father*! it is *the Majesty of the Priest* you mean: Or if you have an Eye to any God, it is to your great God MAMMON, ever adorable and beloved by *bieling Priests* above all Gods! Otherwise by your Outcry one would think the *Majesty of Heaven* was in no less Danger from Infidels now, than from the *Babel-Builders*, or the *Titanians* of Old, or when “*Satan with his numerous Hosts, wag’d dubious War in Hea-*”
“*ven*”

“ven and Battle proud.” *It might be well worth the Legislators while, you think, with all Submission to the higher Powers be it spoken, to revive once more the decayed Spirit of Religion; and to screen that ever venerable Name (of Jesus Christ) from the Reproaches of Men of unclean Lips, and the Tongue that uttereth perverse Things.* Submission from you to the higher Powers is wonderful! He that advises others thinks himself wiser than they. Many that cannot govern themselves, nor act with any Conduct, think they are wise enough to direct their Superiors how to govern the Nation! As the Council of a Fool tends to his own Destruction; so does that of your Wisdom; For if *the Magistrate should revive the decayed Spirit of Religion*, then we have no Occasion for *Priests*; for they that call on the *Magistrate* to do it, own themselves are unqualified for the Work. If the *Magistrate is to screen the ever venerable Name of Christ or God from the Reproaches occasioned by Men of unclean Lips, and the Tongue that uttereth perverse Things*; then surely you and every pitiful Priest, who have not *the Spirit of Religion*, and are guilty of profaning *the ever venerable Name of God*, may with all Submission say with the Prophet, *I am a Man of unclean Lips*, and should be thrust out from presuming to direct others in *the Spirit of Religion*, which neither you, nor they, have, or know, or practise the Duties of.

THE Limits of my Paper prevent me from proceeding farther, tho’ I have much more to remark which to you, Sir, of all Men, to be sure would be most agreeable, and might be as profitable as *a Rod for the Fool’s Back*. Therefore I now take my Leave of you in the Words of Solomon. *A Fool’s Wrath is presently known. He that uttereth Slander is a Fool. An ungodly Man diggeth up Evil; and in his Lips is a burning Fire.*

Not-

Notwithstanding all the inveterate Malignity you have expressed to destroy the good Character of Mr. Chubb, you have by so doing advanced it, and destroy'd your own. For, *The Memory of the Just shall be blessed; but the Name of the Wicked shall rot.* Having inlisted and exerted my Abilities in your Service I claim the Freedom of subscribing myself

Your Extraordinary Servant,

THE MORAL PHILOSOPHER.

TO MR. CHUBB'S DETRACTOR.

By BRITANNICUS.

*THE slimy Snail, that shrunk its spongy Head
At living Man, besmears his Tomb, when dead,
So cloister'd Vermin, fouler far in Spirit,
Thrust out their HORNS, aLERT, to soil his Merit.
In vain! like Oil that fed the Vestal Fire,
Such Venom makes CHUBB's Virtue blaze the higher.*

*SINCE his confounding Lustre hurts thy Sight,
Chatter in Darknes, like the Bird of Night.
But know thy booting Malice, as it flies,
Betrays thee, black Assassin, in Disguise,
A wanton PRIEST, an Harbinger of Lies.*

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N. B. There was no Conspiracy between the Friend and the Moral Philosopher, but each wrote as by Inspiration, the one to prophesy, (p. 9.) and the other to accomplish it.

F I N I S.

...all the necessary Machinery you
are entitled to claim the good Character of
the work you have by doing advanced it and
showed your own. For the history of the
the fact is that, but the name of the
...having indicated and entered my
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